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[title page]

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covery, remains in any island of the group. All have perished, leaving behind them only these mute memorials of their former existence there; and all we have to inform us else, is the scant information to be gleaned from the pages of historians, who, at the best, could not appreciate the value to the present age of ethnological material considered strictly as such. Only in casual manner, and merely as incidental to the historical narrative, are we informed of the most valuable "finds" of Columbus when he discovered this so-called New World.

THE CARIBS OF THE LESSER ANTILLES. But, although no living link connects the present with the first voyage of Columbus, yet, as we know, there are to-day alive some descendants of the people discovered on his second voyage. It was in 1493, that, sailing farther to the south than previously, he first made land about midway of the chain of islands now known as the Lesser Antilles, extending in a general line from Puerto Rico to the north coast of South America, describing the arc of a circle more or less regular, and within the tenth and twentieth degrees of north latitude. Strictly defined, they lie between the twelfth and eighteenth, and are mainly of volcanic origin. Here dwelt the Caribs, a warlike people, who had conquered all who had hitherto opposed them, at the time of their discovery by Europeans, and who had reached as far northward as Puerto Rico, in their devastating advance. The residents of that island, as well as those of Santo Domingo, and even of Jamaica and the Bahamas, were living in dread of their incursions, at the time a more powerful and remorseless enemy appeared, in the shape of the foreign adventurers from Spain. Beyond Puerto Rico, looking east and south, no trace exists of the residence in the lesser islands of the same people who inhabited the Greater Antilles, except in vestiges of subjugated tribes.

Columbus first landed at the island of Guadaloupe, there making the important discovery of the Caribs, or can-

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nibals, — both words derived from the language of these people themselves. He found there natives less advanced than those of the northern islands in the primitive pursuits of peace, but more inured to war, braver, and less disposed to submit.

Their first reception of the interlopers was a declaration of war, which they sustained so successfully that the Spaniards left them alone for many years, only making descents upon them when they could take them at a disadvantage and enslaving them under an act which allowed the capture and transportation of such as should be proven cannibals. After the enslavement of the rapidly-decreasing natives of the larger islands was prohibited, it was most surprising to find how many "cannibals" the Spaniards discovered. I do not think it has been successfully maintained that the natives of the Lesser Antilles were anthropophagous, but, as it suited the purposes of the Spaniards to have them declared so, thus they have remained, with that stigma attached to their name, to this day.

At all events, they were too disagreeable for their discoverers to desire further acquaintance with them, except occasionally, and to this fact is due the survival of their present descendants to-day. Taking the islands in sequence, from Puerto Rico eastward, the first group we find is that of the Virgins, discovered by Columbus on his second voyage to America, and so named by him. Were this a narrative of his discoveries, I should like to linger by the way, and point out to my readers the many incidents of that voyage, and describe the islands as I myself have seen them; but I cannot allow myself that pleasure, but must confine my attention to the facts bearing upon the ancient inhabitants and their present remains. I have not discovered, nor have there been found, many relics of the natives of the Virgins differing from those in other islands farther south, and more numerous.

In the island of St. John are some rocks covered with

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In the Island of St. John are some rocks covered with incised figures, which are called the "Carib rocks,"—rude petroglyphs without meaning; but undoubtedly of aboriginal origin. Throughout the Greater Antilles, I cannot recall any of these petroglyphs, and they seem to be peculiar to the Carib area, other and finer ones being found in the island of St. Vincent. The descendants of the Caribs to-day are confined to two islands only, Dominica (which was the first land sighted by Columbus on his second voyage) and St. Vincent, the former between latitude fifteen and sixteen north, and the latter in latitude thirteen. They are described in my book on these islands,[1] published fifteen years ago, and I will not repeat my descriptions, except to state that there are some twenty families of pure blood remaining in Dominica, and perhaps half a dozen in St. Vincent. There may be three hundred in each island, but so intimately mixed with the negroes that their distinguishing features are nearly obliterated. They dwell on the windward or eastern coast of either island, in each having a portion of land assigned them, which they cultivate in common, or which, at least, is not owned in severalty. They subsist upon the fruits of their agricultural labors and the sea, eked out with the scant products of the chase, consisting mainly of small birds, agoutis, and iguanas. Their huts are almost as primitive as at the time of discovery, being constructed of palm logs and thatched with palm leaves. In Dominica most of them speak the French patois (a legacy from the former owners of the island), and in St. Vincent, English; being Catholics in the former and Church of England in the latter, as to their religious faith. All vestiges of their native religion have apparently disappeared, although they still have a belief in the jumbies and wood-spirits of the negroes. They are to-day gentle and easily managed, showing no trace of the warlike spirit of their ancestors; in shape they are robust, well-formed, with

[1] See "Camps in the Caribbees," by F. A. Ober. Boston, 1878.

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; in shape they are robust, well-formed, with
small hands and feet, in color decidedly light, and some even fair, their complexion being of a yellowish cast. They make canoes and woven baskets, after the manner of the aborigines, are skilled fishers and sometimes hunters, and are altogether trusty and superior in many respects to the blacks.

Several writers have described the Caribe during various periods in their history since coming into notice, but I will select from them one who wrote about two hundred years ago, whose pages bear every evidence of honesty and authenticity. At that time the English were mainly in possession of the islands. He says: "They go stark naked, both men and women; though the Christians have conversed very much amongst them, yet have all their persuasions to induce them to cover themselves been to no purpose. . . . They change their natural color by dyeing their bodies with roucou, which makes them red all over. . . . They also adorn the crown of the head with a little hat made of bird's feathers of different colors. . . . They bore their ears, nose, lips, for the insertion of ornaments. . . . About their necks they wear necklaces made of the bones of their enemies, teeth of agoutis, etc. . . . On great occasions, they wear scarfs and girdles of feathers. . . . Their most valued ornaments were gorgets of copper, obtained from the Arrowaks by plunder, crescent-shaped and shining, and these are, most frequently, the only possessions they leave their children at death. . . . They wear cotton cloth and can dye it in various colors, chiefly red; they had hammocks when found by Columbus. . . . They made fine pottery, which they baked in kilns, and also wove fine baskets. . . . They cultivated their land in common. . . . They buried the corpse of a chief, or head of a family, in the centre of his own dwelling. . . . Their heaven seems to have been a sort of Mohammedan paradise of houris and harems for the brave. . . . They raised rustic altars, placing upon them fruits and flowers. . . . The Caribs have

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The Caribs have an ancient and natural language, such as is peculiar to them, and also a bastard speech, with foreign words, chiefly Spanish, intermixed. Among themselves they always use the natural language, in conversing with Christians the bastard speech. . . . The women also have a different speech from the men. . . . It hath been observed that the men are less amorous than the women; both are naturally chaste; and when those of other nations look even earnestly at them, and laugh at their nakedness, they were wont to say to them, 'you are to look on us only between both the eyes.' . . . Yet, it must be confessed that some have degenerated from that chastity, and many other virtues of their ancestors, the Europeans having taught them many vices,—to the perpetual infamy of the Christian name. . . . They are great lovers of cleanliness, bathing every day; are generous, hospitable and honest. . . . It is also a manifest truth, confirmed by daily experience in America, that the holy sacrament of baptism being conferred on these savages, the devil never beats or torments them afterwards as long as they live.[1]

"The Carib boys were compelled to pierce their food suspended from a tree with an arrow, before they could eat it. . . . They are said to have used poisoned arrows, dipping them in what must have been the urrari poison, obtained from Guiana. . . . Like many natives, they eradicated the beard and the hair on other parts of the body. . . . They compressed the skulls of new-born infants; and a hatred of the Arrowaks was instilled. . . . Their cabins were built of poles fixed circularly in the ground and drawn together at the top, covered with palm leaves, and in the centre of each village was a building larger than the others for public assemblage.

"The Caribbeans are a handsome, well-shaped people, of a smiling countenance, middle stature, having broad shoulders

[1] See Davies's "History of the Caribby Islands." London, 1666.

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and large buttocks, and most of them in good plight. Their mouths are not over large, and their teeth are perfectly white and close. True it is, their complexion is of an olive color, naturally; their foreheads and noses are flat, not naturally, but by artifice; for their mothers crush them down at their birth, as also during the time they suckle them, imagining it a kind of beauty and perfection. . . . They have large and thick feet, because they go barefoot, and withal so hard that they defie woods and rocks. . . . They believed in evil spirits, and sought to propitiate them by presents of game, fruits, etc. They believe that they have as many souls as they feel beatings of the arteries in their bodies, besides the principal one, which is in their heart, and goes to heaven with its god, who carries it thither, to live with other gods; and they imagine they there live the same life as man lives here below. For they do not think the soul to be so far immaterial as to be invisible; but they affirm it to be *subtile*, and of thin substance, as a purified body; and they have but the same word to signify heart and soul. Other souls, not in the heart, reside in the forest and by the seashore; the former they called *Maboyas*, the latter *Ouroulou*. . . . They believe they go after death to live in certain fortunate islands, where they have Arrowak slaves to serve them, swim unwearied in placid streams, and eat of delicious fruits. . . . Of the thunder, God's voice, they are extremely afraid. They were prone to leave their houses (huts) after the death of an inmate. It is related, that a young Carib, having been converted to Christianity and taken to France, where he was shown many strange things, at which he showed no astonishment, returned to his tribe, threw off the clothes of civilization, and painted his body with *rocou*, becoming as wild a savage as before. . . . As to the division of labor, the men made the huts and kept them in repair, procured fish and game, also labored some in the fields; the women attended to the domestic duties, painted their husbands with rocou, and spun the cotton yarn, wove hammocks, etc.

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mocks, etc. They made fire by the friction of two sticks, and torches of candle-wood."

The author quoted above appends an extensive vocabulary to his work, from which I extract a few words which, he says, were common between the Caribs and the Apalaches, of Florida: as, Cakomees, or little curiosities; Bouttou, a club of weighty wood; Taumali, "a certain piquancy or deliciousness of taste"; Etonton, an enemy; Allouba, a bow; Allouani, arrows; Taonaba, a great pond; Mabouya, an evil spirit; Akambouyi, the soul of man, etc.

This much from the ancient writer, to explain the status of the Carib, as a savage, or semi-savage. Let us now turn to modern descriptions of him, as found in Guiana, his present home. As to the tribal name, a recent writer says: "The Arawak name for Carib Place, or home, is *Caribíri;* the Caribe style themselves, *Carinya.*"[1] Humboldt says: "They call themselves Carina, Calina, Callinago. The Calibis (of Cayenne) and others, who originally inhabited the plains between the mountains of Caripe (Caribe) and the village of Maturin, also the native tribes of Trinidad, and the village of Cumana, are all tribes of the great Caribbee nation." Davies, the author previously quoted, says: "The ancient and natural inhabitants of the Caribbees, are those who have been called by some authors Cannibals, Anthropophagi, or Eaters of Men; but most of others who have written of them commonly called them Caribbians, or Caribe; but their primitive and originary name, and that which is pronounced with the most gravity, is Carílbes. They believe themselves descended from the Caribites, or Calibis, of the Main, in that country or province which is commonly called Guayana. The Caribs of St. Vincent said (1600) that their first insular ancestors were rebels against the Arrowaks, and retreated to the Caribbees (then inhabited by scattered Arrowaks), first to Tobago, and thence going still farther northward."

1 "Among the Indians of Guiana," by E. F. im Thurn. London, 1883.

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The Indians of Guiana to-day, says a very thorough investigator, who published the results of his researches ten years ago,[1] are divided into four branches, as the Warrau, Arawak, Wapiana, and the Carib. "The languages of these four branches are quite distinct from each other; and within the language are dialectic variations. . . A stranger finds it difficult to distinguish, merely from appearances, the different members of the respective tribes. . . . The Arawaks are slightly taller than the Warraus; their bodies, though short and broad, are far better proportioned; skin lighter in color; expression of face brighter and more intelligent. . . . They are the most cleanly of all the Indians. . . . The Caribs are darker; somewhat taller than the Arawaks, bodies better built; having, in appearance and in reality, far greater strength; features coarser, with the appearance of greater power. . . . There is a constant enmity between Caribs and Arawaks. The Arawaks to this day retain a timid dread of the Caribs, who repay the feeling with contempt. . . . The Caribs are the most warlike of all, especially the pure Caribs. . . . They are peculiar among the tribes, in that they occupy no particular district, but are scattered more or less thickly throughout the country. . . . They are the great pottery-makers. . . . The Caribs seem to represent migrations into the country already occupied by the other tribes, and may be contradistinguished as natives and stranger tribes; the three branches of natives being all united by a common feeling of aversion to the Caribs, or strangers. . . . The natives all make their hammocks of the fiber of a palm (*Mauritia flexuosa*) while the Caribs make theirs of cotton. . . . The fact that the true, or island Caribs, had two vocabularies, one used by the men, and the other by the women, has long been known." Humboldt alludes to this difference of speech, and it is mentioned in my "Camps in

[1] "Among the Indians of Guiana," by E. F. im Thurn. London, 1883.

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the Caribbees," so that I will not further quote, than to point out that he says:

"The difference in the language of the two sexes is more striking among the people of the Carib race than among any other American nations. The pride of the Caribs led them to withdraw themselves from every other tribe, even from those with whom, by their language, they have affinity." It may be added, however, that this difference of language as between the sexes, among the Caribs, was supposed to have its origin in the fact that the women were of the Arawak tribes, captured by the Caribs, while the males were killed. "Among the true Caribs," says Im Thurm, "a two-inch broad band of cotton is knitted round each ankle, and just below the knee of every young female child, and this band is never removed during life, or if removed, is immediately replaced. The consequence is that the muscles of the calf swell out to an abnormal degree between these bands," etc. This peculiarity, of the swollen calf, was noticed among the Caribs by the first discoverers, in 1493. "Every man wears a long strip of cloth between the legs and fastened to a belt, and the women a short apron, tied by strings around the waist. This apron is usually made of beads or of bright-colored seeds, in conventional patterns . . . The men also wear a necklace of white and shining peccary teeth, as well as an armlet . . . They paint their bodies and pull out all hairs not on the scalp. . . . For staining their skins and hammocks, the men use *furcuh*,—the deep red pulp around the seeds of the annatto (*Bixa orellana*),—as when first discovered. As ornaments, the true Caribs wear crescent-shaped nose-pieces and ear-distenders, as well as lip ornaments, crowns of feathers, feather ruffs, and short mantles of woven cotton ornamented with feathers. The women are less given to ornament, except that they wear great girdles of beads and bright seeds, etc.; and as a tribe, they are not prone to wear European clothing, save as single garments, occasionally, and beads. . . .

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garments, occasionally, and beads. . . . The Guiana Indians still make fire by rubbing two sticks together; they make baskets similar to those now made by the West-Indian Caribs, as well as cassava sieves, *matapies*, or cassava strainers, and other articles of the Indian economy. . . . Cotton is preferred by the Caribs to all other fibers. They still use the *tiki*, or wooden war-club, the only aboriginal weapon now in use. . . . The celebrated ourali poison is made chiefly by a single tribe, the Macusis, and particular Indians. . . . In the shell mounds, the objects found resemble those from the West Indies; and human bones have been found split open, as if for their marrow. Of aboriginal art, as shown in paintings or carvings, there are few traces, the petroglyphs being few and very rude in design and execution. . . . One practice still prevails among the Caribs of which we find no trace in the island: that is *couvade*, or male child-bed, when the man, at parturition, takes to his hammock, where he stays for days, and even weeks (if he be delicate), and is fed on gruel, abstains from smoking, and is comfortably coddled, while the poor woman attends to her hardly-interrupted domestic duties. In conclusion, as to the religion of the Guiana Caribs, it is a pure animism; every Indian believes that he himself, and every human being, consists of two parts, a body and a soul, or spirit; and moreover, that all other objects have the same qualities; the whole Indian world swarms with spirits, good and evil. They do not believe in a spiritual hierarchy, — only in spirits that are, or once were, situated in material bodies of some kind, — and no apotheosis has of these made gods, or a God. . . . The Carib name for God, *Tamosi*, means the Ancient One. . . . As to scientific acquirements, the Indian, now, as in ancient times, is without even the rudiments of scientific thought . . ."

CARIB PETROGLYPHS, IMPLEMENTS, AND POTTERY. Were it not even that we still have evidence of the existence in the Carib area of Indians who dwell here, in the con-

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tinued presence of their descendants, we should still be enabled to judge somewhat of the state of their civilization by their remains. I have mentioned the existence, in the island of St. John, one of the Virgin group, of rock-carvings; near the other extreme of the Caribbean Chain, in the island of St. Vincent, in latitude 13 north, 5 degrees farther south, are several of these strange rocks. I have seen some half-dozen of these petroglyphs, in that island, which I visited three, and fifteen, years ago. Also, in the island of Guadaloupe, in latitude 16, are several others of similar character. Those that I photographed were all near the very spot where Columbus discovered the first Caribs, at Capes Terre, and near Three Rivers, island of Guadaloupe. The incised figures represent, rudely, heads adorned with plumes; and other characters are found which cannot be adequately described. These petroglyphs are indubitably of Carib origin, being found only within the Carib area; and so far as I am aware, few, if any similar, have been seen in the larger islands. The characters which do not rise to the dignity of hieroglyphics or ideographs, have no coherent sequence or continuity, only a general resemblance. It would be interesting to gather all these and submit them for study to a competent body of ethnologists but I doubt if great results would be obtained.

More abundant and conclusive in their testimony, are the numerous minor objects of Carib art and workmanship, which have been, from time to time, gathered in the various islands. In that same island of Guadaloupe exists to-day, what is, perhaps, the largest and most nearly complete collection of Carib implements in the world, gathered together and owned by a learned collector, M. Louis Gosse. It is described, with numerous types delineated, in the *Smithsonian Report* for 1884, by Prof. Mason, to whom the world is so deeply indebted for valuable monographs on kindred subjects.[1] I myself saw the collection,

[1] "*Smithsonian Report*," Washington, D. C., 1884, pp. 731-807.

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172 two years ago, and can testify to its value and completeness. It is for sale, and, although M. Gueade asks what seems a very large price for it, still, I think it should be secured for some American museum, and so trust. Referring those who may desire further particulars of the Carib relics especially to that paper, I will merely add, that these remains are in the shape of celts, of jade or jadeite, and serpentine, beautifully polished, discoidal and spheroidal stones, battle-axes (these of volcanic stone), semi-lunar and crescentic stones, and many odd shapes as yet unclassified, as axes with notched heads, horn-shaped and symmetrical, etc., etc. It has been said that no flaked or chipped specimen has been found within the Carib area, but in this collection are at least two, though M. Gueade thinks they came from the South American continent. A few idols, or figures in clay, are shown, as well as beads, amulets, perforated stones, mortars, dishes of stone, awls, hooks and perhaps harpoons; two vases, also, one of guiacum wood, which is hard and durable, disks or quoits, mealing-stones, pestles and chisels.

In this connection, I may be pardoned for alluding to my own "finds" in these islands, some one hundred specimens having been sent by me to the Government Museum, at different times. One of the most unique was a figure of a tortoise, carved from hard wood, which was found by me in a cave near St. Vincent, in 1878. From this latter island have been sent to the various museums of Europe and the United States, many specimens of stone implements. The most remarkable "find" was made a few years ago, of a cache or deposit of stone celts and axes, nearly two hundred in number, which were exhibited at the Jamaica Exposition, in 1891. St. Vincent seems to have been the ancient headquarters of the Caribs, if we may judge from the relics they have left behind, for this island is, or was, strewn with them. Some of those I secured and sent to the Smithsonian were veritable battle-axes,

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which must have taken the strength of a giant to wield and carry continuously in battle, one of them weighing over six pounds and measuring ten inches in breadth. This name is applied, however, for lack of a better, at present, as they may have served other uses than those of war. Chisels of shell, such as are common in Barbadoes, and the low-lying islands, are infrequently found in those that are volcanic, which mainly constitute the Caribbees.

The few in the Guesde collection are from the shell of the fossil *strombus gigas*, as being harder than the living *strombus*. "It is certain that the Caribs did not take the living *strombi*, but were careful to use the fossil, which had in time acquired the hardness of ivory."

Several minor collections exist in the West Indies, and these, if possible, should be gathered together in some American museum, where they can be studied by those to whom the scientific aspects of the problem are familiar and whose opinion would be competent.

The Origin of the Antillians.—In a general way, as shown in the preceding pages, I have gathered such information and herewith present it, as has been available to one engaged in other pursuits than ethnology. It would certainly be germane to inquire into, and even to speculate upon, the origin of the peoples whose works we have been examining. Without any pretense to authoritative premises, yet I would venture to offer some facts bearing upon the question, with the humble hope that they may aid in the elucidation of the problem of the origin of the West-Indian Aborigines.

Says the great Humboldt: "When a continent and its adjacent islands are peopled by one and the same race, we may choose between two hypotheses: an emigration from one, or from the other. . . . The archipelago of the W. I. islands forms a narrow and broken neck of land parallel with the isthmus of Panama, and supposed by some geographers to have anciently joined the peninsula of

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[174] Florida with the northeast extremity of South America. It is the eastern shore of an inland sea, which may be considered as a basin with several outlets. . . . The islanders of Cuba, Haiti, Puerto Rico and the Bahamas were, according to the uniform testimony of the first *conquistadores*, entirely different from the Caribs. . . . The Caribs, in the XVIth. century, extended from the Virgin Islands on the north to the mouth of the Orinoco, perhaps to the Amazon. . . . Those of the continent admit that the small W. I. islands were anciently inhabited by the Arawaks, a warlike nation yet existing on the Main. . . . They assert that the male Arawaks were exterminated, except the women, by the Caribs, who came from the mouth of the Orinoco. In support of this theory, note the analogy existing between the language of the Arawaks and that of (some of) the Carib women."

[175] The present Caribs, says Im Thurn, say that they arrived in Guiana from sky-land, through a hole in the clouds. Davies, the ancient author from whom we have extensively quoted, says: "The Dominican Caribs said their ancestors came out of the continent, from among the Calibis, to make war against the Arouages (Arawaks) who inhabited the islands, and whom they utterly destroyed, excepting the women, whom they took to themselves," etc. Some have held that the nation had origin in the Floridian peninsula; but this theory is founded upon something like the following "testimony" quoted by Davies (17th century): "from one Master Brigstock, an English gentleman, one of the most curious and inquisitive persons in the world, who, among his other great and singular accomplishments, hath attained the perfection of the Virginian and Floridian languages. . . . Who says (1653) the Caribbeans were originary inhabitants of the Septentrional part of America, of that country which is call'd Florida. They came to inhabit the islands after they had departed from amidst the Apalachites, among whom they lived a long

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tume; and they left there some of their people, who to this day go under the name of Caribbeans(?); but the first origin is from the Cofachites, who only changed their denomination," etc.

Of like trivial character, is nearly all the scant testimony as to a northern origin for these peoples. But, recently, a high authority, Prof. W. H. Holmes,[1] of the Bureau of Ethnology, at Washington, claims to have found what may be termed a Caribbean contact with Florida, in certain treatment of such examples of ceramic art as have been found in Florida. Without seeking to controvert this, I will merely present the facts, as shown by the historians, by tradition, and by existing objects, which seem to lead us back to the South American continent as the ancient home of the Indians of both the Greater and Lesser Antilles. That the inhabitants of these two great groups, or chains of islands, were of different stock, has been, I think, conclusively shown. Says the old writer, heretofore quoted: "The great difference in language and character between the Caribs and the inhabitants of Cuba, Hispaniola, Jamaica and Puerto Rico, hath given birth to the opinion that their origin was different. . . . Of this there seems indeed to be little doubt; but the question, from whence each class of islands was first peopled, is of more difficult solution. . . . Rochefort (1658) pronounced them originally a nation of Florida; . . . yet, the natives of the Bahamas, nearest to Florida, were evidently a similar people to those of Hispaniola. Sir Walter Raleigh assures us that the Charaibes of the coast of Guiana spoke the language of Dominica; and I incline to the opinion of Martyr, that the islanders were rather a colony from the Caribs of South America, than from any nation of the North. . . . Rochefort admits that their own traditions referred constantly to Guiana. . . . It does not appear

[1] "Caribbean Influences on the Prehistoric Ceramic Art of the Southern States," 1894.

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that they entertained the most remote idea of a northern ancestry. . . . The antipathy which they manifested towards the unoffending natives of the larger islands appears extraordinary; but it is said to have descended to them from their ancestors of Guiana; they considering those islanders as a colony of Arawaks, a nation of South America with whom the Charaibes of that continent are constantly at war. . . . But their friendship was as warm as their enmity was implacable. . . . The Caribs of Guiana still (18th century) cherish the traditions of Raleigh's alliance, and to this day preserve the English colors which he left them at parting."(?) — *Edwards's History of Jamaica.*

We have seen that historical tradition points towards the southern continent as their ancestral abiding-place; let us make another inquiry. Of the animals that constituted their food-supply, nearly all the mammals were allied to species or genera of the South American continent; such were the Agouti, Peccary, Armadillo, Opossum, Raccoon, "Musk-rat," the Dumb Dog (now extinct), perhaps the Alco, the Yutia and Almique (of Cuba), and possibly, in the extreme south, a species of monkey. Add to these the Iguana, which is peculiarly tropical, the many birds, and the fishes, and we have their entire food-supply of an animal nature; saving that the Caribs are said to have been anthropophagous; though I doubt if they were more than ritual cannibals, at the worst.

We have seen, also, that the present Caribs of Guiana conform in many respects to those of the islands, and have the same characteristics, preserving their ancient dislike of the Arawaks to the extent of positive aversion. It only remains to quote from a high authority as to their linguistic affinities, to close this summary of points of resemblance. As to the larger islands being inhabited by Indians speaking the same tongue, we may recall that a Lucayan interpreter served Columbus throughout his

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cruisings among the various islands. Says the authority 177
just alluded to, Dr. D. G. Brinton, "The Arawak stock of 177
languages is the most widely disseminated of any in South America. It begins at the south with the Guanas, on the headwaters of the river Paraguay, and with the Baures and Moxos on the highlands of southern Bolivia, and thence extends almost in continuity to the Goajiros peninsula, the most northern land of the continent. Nor did it cease there; all the Antilles, both Greater and Lesser, were originally occupied by its members, and so were the Bahamas, thus extending its dialects to within a short distance of the mainland of the northern continent, and over forty-five degrees of latitude. Its tribes probably at one time occupied the most of the lowlands of Venezuela, whence they were driven, not long before the discovery, by the Caribs, as they also were from many of the southern islands of the West Indian archipelago. The latter event was then of such recent occurrence that the women of the Island Caribs, most of whom had been captured from the Arawaks, *still spoke that tongue*. They were thus the first of the natives of the New World to receive the visitors from European climes; and the words picked up by Columbus and his successors on the Bahamas, Cuba and Haiti, are readily explained by the dialects of this stock. No other nation was found on any part of the archipelago except the two I have mentioned. . . . The culture of the 000
Arawak stock was generally somewhat above the stage of savagery. On the West Indies Columbus found them cultivating maize, potatoes, manioc, yams and cotton. They were the first to introduce to Europeans the wondrous art of tobacco smoking. They wove cotton into garments and were skilful in polishing stone. They hammered the native gold into ornaments, carved curious masks of wood, blocked rude idols out of large stones, and hollowed the trunks of trees to construct what they

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called canoes. . . . Such is approximately the culture of the existing stock.

"The Carib stock is one of the most extensively distributed in the southern continent. At the discovery, its dialects were found on the Lesser Antilles, the Caribbee islands, and on the mainland from the mouth of the Essequibo to the Gulf of Maracaibo. . . . All the island, Orinoco, and Guiana Caribs can be traced back to the mainland of northern Venezuela. . . . The physical features of the Caribs assimilate closely to those of the Arawaks. They are taller, in the average, and more vigorous; but their skulls are equally brachycephalic and orthognathic. . . . The Caribs have had a bad reputation on account of their anthropophagous tendencies; indeed, the word *canaibal* is a mispronunciation of their proper name."[1]

An ancient writer says that this word was first heard off the coast of Haiti,—*canaiba*, an aboriginal word, meaning man-eater;—"And finding in *canaiba* the word *can* (Khan), Columbus was of the opinion that these pretended man-eaters were in reality merely subjects of the great Khan of Cathay, who, for a long time, had been scanning these seas in search of slaves."

The Caribs were quite on a par with their neighbors, the Arawaks, and in some respects superior to them. "For instance, their canoes were larger and finer (?), and they had invented the device of the sail, which seems to have been unknown to all the other tribes on the continent. . . . To some extent they were agricultural, and their pottery was of superior quality."—*Brinton.*

We may deduce, then, from these desultory observations, that these people, so different in many ways, and yet with striking resemblances, had a southern origin; that they were still in the neolithic period, possessing no books, paper, hieroglyphs or ideographs; the rude pet-

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[1] "The American Race," by Daniel G. Brinton. New York, 1891.

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roglyphs being their nearest approach to the graphic arts; and there was little promise of that extraordinary development of an indigenous civilization on the lines of advance followed by the natives of Mexico and Central America. They seem to have been isolated from every country and every contact except in the south.

Trusting that this fragmentary contribution will be accepted in the spirit of its intention: as containing suggestions for other and better-equipped students to follow out and develop; and that it may prove acceptable to the honorable gentlemen with whom it is the writer's privilege to be allied, it will now be brought to a conclusion.